

Truth Maintained, Or POSITIONS DELIVERED in a Sermon at the SAVOY: Since Traduced For DANGEROVS: Now Asserted For SOVND and SAFE.

By THOMAS FULLER, B. D. late
of Sidney Colledge in Cambridge.

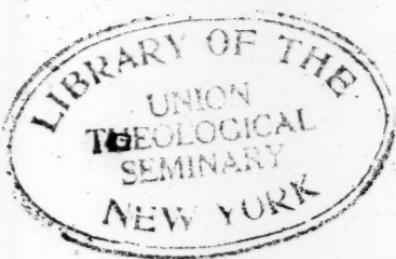
The Particulars are These.

- I That the Doctrine of the Impossibility of a Churches perfection, in this world, being well understood, begets not less sinnes but the more induceth wise reformers.
- II That the Church of England cannot justly be taxed with superstitious innovations.
- III How farre private Christians, Ministers, and subordinate Magistrates, are to concurre to the advancing of a Publicke Reformation.
- IV What parts therein are only to be acted by the Supreme power.
- V Of the progresse, and praise of passive obedience.
- VI That no extraordinary Excitations, Incitations, or Inspirations are bestowed from God, on men in these dayes.
- VII That it is utterly unlawfull to give any just offence to the papist, or to any men whatsoeuer.
- VIII What advantage the Fashers had of us, in learning and religion, and what we have of them.
- IX That no new light, or new essentiall truths, are, or can be revealed in this age.
- X That the doctrine of the Churches imperfection, may safely be praished, and cannot honestly be concealed.

With severall Letters, to cleare the occasion of this Book.

I will bear the wrath of the Lord, because I have sinned against him, untill he plead my cause, and execute judgement for me; then will he bring me forth to the light, and I shall see his righteousness. *Micah 7.9.*

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OCT 21 1944

TO THE
Most Sacred, and Reverend
ASSEMBLY

For the
REFORMATION
of the CHURCH, now
convened by the PARLIAMENT.

Most Sacred and Reverend Divines,

 *Have but the thoughts of an Afternoone to
spread before you; for I Examined the same
Pace that I read, that if it were possible
a Truth might overtake an Errour, ere it gos too farre.
It is not a little Encouragement that I may sit like the
Prophetesse under the Palme tree, under such a
Shade as your selves, and what weakenesse soever
may appeare in these my Assertions: This ayring them
under your Patronage, will heale them. For so they*

brought forth the sick into the streets, that at least the shadow of Peter might touch some of them. *Thus have I suddenly set up my Candle for others to Light their Torch at; and, I hope, you will pardon me, if my Zeale to the Truth made me see Another's faults sooner then mine Owne,*

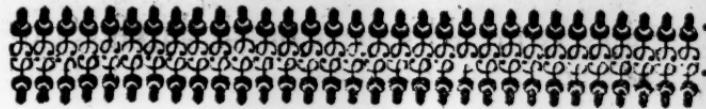
Yours
Your Servant in Christ Iesus

John Saltmarsh.

John Saltmarsh
John Saltmarsh

John Saltmarsh
John Saltmarsh

TO



TO
the Two most Famous
VNIVERSITIES
OF
ENGLAND.

 Dare not give you such highEpithites,
as Master *Saltimarsb* bestoweth upon
the *Assembly*, to call you the M O S T
SACRED. Be contented to be
Stiled the *Two most Famous Vniversities*; a Title,
which it is no Flattery to give you, but Injury
to deny you.

Quid amplius
præpotenti &
immortalis Deo
tribuimus si
quod eius pro-
prium est eripi-
mus? B odiu. de
Republ. 1 c. ult

I have the Studies of some whole dayes to
spread before you. I am not ashamed to confess
so much, but should be ashamed to present your
learned Considerations with less. And will ra-
ther runne the hazard of other mens Censure,
to have studied so long to no purpose, then to

be guilty to my selfe of so much disrespet to
You, as to offer to your Patronage what cost me
but sleight studying.

Indeed I examined his Examinations of my
Sermon with the same pace that I read them.
But I could not confute his Errors so speedily as
I could discover them, nor could I so soon make
them appeare to others, as they appeared to
me; and the Evidencing of his Faults did cost
me some Paines, whereof I hope I shall never
have just Cause to Repent.

I am altogether out of hope that my Truth
should quickly overtake his Error, which had
the Advantage of me both at the Starting and
in the Speed; And yet I believe what I want in
the swiftnesse of my Feet, I shall have in the
Firmenesse of my footing. And when I overtake
it at last, as I am sure I shall, seeing on truths will
Tire (as being better at hand then at length) I
am confident by Gods Assistance, it will get
firme and quiet Possession in Spight of opposition.

It is altogether improper for mee to compare
You being Two in number to the *Palme*
Tree under which the *Prophetesse Deborah* sat;
But

But the Analogie will hold well, if I should resemble You to the Two Olive Trees continually dropping oyle in the Presence of God. And methinks Master Saltmarsh his Expression to the Assembly, *VNDER SVCH A SHADE AS TOVR SELVES*, making them in the Assembly but a Shadow, (and then what is the Shadow of a Shadow worth under which hee desirereth to sit ?) was but an undervaluing and diminutive expressing of their worth.

I honour you as You Deserve, and Counting You a Real and Lasting Substance, so I addresse my Respects unto you :

Humbly requesting you to be pleased to Patronize and defend this my defence : the rather because what doctrines therein I deliver, not long since I suckt from One of you, and in this respect I beleive both Breasts give Milke alike ; And therefore as your Learning is most Able, so your Goodnesse will bee willing to Protect the same, not so much because I had them from you, as because you had them from the Truth.

Some perchance may blame my Choice in Choosing You for my Protection who in these troublesome times are scarce able to defend
your

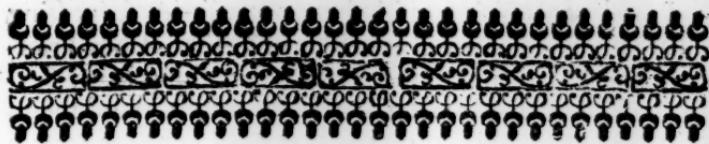
your selves: The Universities being now *Degraded*, at least suspended from the degree of their former Honour. And I wonder, Men should now talke of *an Extraordinary great Light*, when the two Eyes of our Land (so you were ever accompted) are almost put out: However this short Interruption of your Happiness will but adde the more to your Honour hereafter.

And here, as it were Store of Pride for me to Counsell you, so it were want of duty not to Comfort you. Know, the only Good Token of these Times is, That they are so extreamely Bad they can never last long. God give you a sanctified Impression of your Afflictions, neither to slight them nor sink under them; and so, forbearing to be longer troublesome to your more serious Employments, resteth

The meanest of your Sonnes
or Nephewes

Thomas Fuller.

TO



TO THE
LEARNED
AND MY
WORTHY GOOD FRIEND,
Master

Charles Herle.

SIR,

When I read a Pamphlet of *M. Saltmarsh* written against me, it something moved my Affections, but nothing removed my Judgement. But when I saw it recommended to the world with your Approbation, in this manner,

“ *Nihil invenio in hoc Libello, cui Titulus,*
“ *(Examinations, or a discovery of some dangerous Po-*
“ *sitions, delivered in a Sermon of Reformation Prea-*
“ *ched by Tho. Fuller, B.D. qui utiliter imprimatur.*

Charles Herle.

I must confess it troubled me not a little, suspecting either my Eyes or my Understanding, that either I mis-read *your Name*, or had mis-written something in my Sermon. Wherefore fearing Partiality might blind me in mine Owne Book (knowing that *Eli* was not the onely Indulgent Father to his owne Off-spring) I imparted my Sermon to some whom you respect, and they respect you: Men of singular Learning and Piety, to Examine it. These likewise could discover no dangerous Positions in it, except such as were dangerous for a Preacher to deliver, but safe for People to Receive in these Troublesome Times. And I am Confident that their Judgement was such, They would not be deceived with my Falsehoods: and their Honesty such, They would not deceive me by their Flattery.

And now Sir (Love cannot Hate, but it may justly be Angry) Consider how your accusing of me, to maintaine dangerous Positions, might, as the Times stand, have undone me and mine, and at least have intituled mee to a Prison, now adayes the Grave of men alive. Times are not as formerly, when Schollers might safely Traverse a Controversie in disputation. Honourable Tilting is left off, since men fell to down-right killing; and in vaine should I dispute my Innocence against Souldiers violence, who would interpret the Accusation of a man of your Credit to be my sufficient Conviction.

I have in this *my Defense*, so well as God did Enable me, more clearely expressed, and strongly confirmed the Positions I formerly delivered, and request you to tell mee, which are the dangerous Points that here I mainetaine. By the Lawes of our Land, the Creditor hath his Choice, whether he will sue the ~~Principall~~, or the

the Surety, and discretion will advise him, to sue him which is most solveable. Your Ability is sufficiently knowne, and seeing you have beeene pleased to be bound for Master *Saltmarsh* his Booke, in your Approving it: blame me not Sir, if I (I will not say sue you) but Sue to you for my Reparation.

If you can Convince me of my Faults herein (and I will bring great desire, and some capacity to Learne from you) I shall owne my selfe your Proselyte, thanke God for you, and you for my Conversion. Yea in a Printed sheet I will doe publique Penance to the open view of the World, to shew men, that although I had so much Ignorance as to Erre, I have not so much Impudence as to Persist in an Errour, and shall remaine,

To you in all Christian Offices.

THOMAS FULLER.

B 2

TO



To the Reverend and his Worthy
good Friend, Master JOHN DOWNAM.

SIR,

Being about to read Master *Saltmarsh* his examination of a Sermon of mine, which you (to the Preachers credit, and Printers security) were pleased to approve for *Orthodox and Viffull*, mine eyes in the beginning thereof, were entertained (I cannot say welcomed) with this following note,

*An Advertisement returned to the Author, by a
Reverend Divine, to certify him touching
the Licensers allowance of Master Fullers
late Sermon of Reformation.*

*‘Sir, To satisfie you concerning M. Downams approbation
of Master Fullers Sermon of Reformation, I assure you I
heard him complaine, that he was wronged by him, in that ha-
ving taken exception at some passages of that Sermon, Ma-
ster Fuller promised to amend them according to his cor-
rection, but that he did not performe what he promised.*

Conclude me not guilty if I were moved, but sence-
lesse if I had not beeene perplext with this accusation.
Had it beeene true, I want a word bad enough to expresse
the

the foulenesse of my deed. Yea iustly may my preaching be suspected of falsehood, if my practise be convicted of dishonesty. We know how the Corinthians, from the supposed breach of S. Pauls solemne promise, were ready to infer the falsity, at least the levity of his doctrine, till the Apostle had rectified their mistake. This added also to my trouble, that I can privately enjoy my innocence with more contentment to my selfe, then I can publikly declare it with safety to others. For the present therefore, all that I will returne, is this.

^{2 Cor. 1.17, 18.}

Here is an Accusation without a witnesse, or a witnesse without a name, and both without truth. Would the Inke of this reverend Divine (whosoever he was) only hold out to blot my name, and not to subscribe his owne? We know what Court was complayned of, as a great grievance, because Men therein might not know their Accusers. If it canaot consist with our mutuall safety, to have my accusers (as S. Paul had) *face to face*, yet ^{Act. 25. 16.} it will stand with equity, I should have them name to name: till when, I account this namelesse note, no better then a Libel both on you and me.

God put an end unto these wofull times, before they put an end to us; that all outward hostility being laid aside, we may have more leisure to attend, and comfort to follow, that inward *Christian Warfare*, which your paines have so well described.

Yours in Christ Iesu

Thomas Fuller.



To Master *JOHN SALTMARSH*
Minister of *Heslerton* in *Yorke-shire*.

SIR,

You have almost converted me, to be of your opinion, that some *extraordinary Light* is peculiarly conferred on men in this age. Seeing what cost me many dayes to make, you in fewer houres, could make void and confute. You examined (you say) *the same pace*, you read, and (as is intimated) wrote as fast, as you examined, and all *in one afternoon*. This if it were false, I wonder you would say it; and if it were true, I wonder you could doe it. However I commend your policy herein: for besides that you have given the world notice of the Pregnancie of your parts, (and it is no fault of yours, if you be rather heard then beleeved) hereby you have done me a great disadvantage. For if I at leisure discover some notable errors in your examinations, you have a present Plea, that you wrote them suddenly, and I shall only be repaired for the wrong that you have done me, with your *raptim scripta*, whereas you had done God as much Glory, the cause as much good, more right to your selfe, and credit to me, if you had tooke more time, and more truely.

And now consider, you only endeavour to confute some dismembred sentences of my Sermon, of which some

some are falsely, and more of them imperfectly alleged. You know, how in a continued speech, one part receives and returnes strength and lustre unto another. And how easie is it, to overthrow the strongest sentence, when it is cut off from the Assistance of the Coherence, before and after it? Alas, this disjoining of things, undoeth kingdomes as well as sermons, whilst even weake matters are preserved by their owne unity and entirenesse. I have dealt more fairely with you, and set downe your whole Examinations, thereby not expecting any praise, but preventing just censure, if I had done otherwise.

If you demand why my answer comes so late, seeing so long silence may be interpreted a consent. Know Sir, it was the tenth of September, before either friend in love, would doe me the favour: or foe in anger, the discourtesie, to convey your booke unto me.

Whether this proceeded from the intercepting commerce betwixt the City and the Country, or that your Booke was loath to come out of London: as sensible, that the strength of your positions, consisted in the fortifications thereof.

When I had received one of your bookes, I had not your present parts to answer it. Men must doe, as they may doe: I hope, though my credit may, Gods cause shall not suffer by my delay; seeing Truth doth not abate with time. Here I speake not of those many afflictions, that have befallne me, as not being so unreasonable, as to expect any pitty from others, in these dolefull dayes, wherin none are at leisure to bemoane the misery of any private men, whilst the generall Calamity ingrosseth all greife to it selfe; and yet, I may say, such losses could not but disturbe my studies.

When

When I had finished my answer, I could not so speedily provide to have it printed. And to speake plainly, I was advised by my best friends, to passe by your pamphlet altogether with silence and neglect, and apply my selfe onely to enlarge my Sermon, for the satisfaction of others.

However, that you may see I will not decline any thing: I have answered every operative passage in your Examination.

Here I might take just exception at the sentence prefixed in the title page of your booke, 2 Tim. 3.5. *Having a forme of Godlineſſe, but denying the power thereof.* Out of the whole quiver of the Bible, could you choose no other Arrow to shoot, and make me your marke? whom if you taxe for a *meere formalist*; God grant I may make a good use of your bad suspition of me, endeavouring to acquit my selfe in Heaven, whom you have accused on Earth: I must stand or fall to my owne Master, to whom I hope I shall stand, being held up by my Saviour. Remember, remember, we must all appeare before Gods *Judgement Seat*, when those things which have been done in secret, shall bebrought to light. Meane time goe you on, a fast as you can in the high way to heaven; but be not too free, willfully to dash your fellow travellers, with foule aspersions: for if dirt may passe for coine, debts in this nature, may easily be paid you backe againe, so resteth

Thomas Fuller.

TO



TO MY
DEARE PARISH
SAINT
MARY SAVOY.

MY deare Parish, for so I dare call you, as conceiving that although my calamities have divorced me from your bed and board, the matrimoniall knot betwixt us is not yet rescinded. No not although you have admitted another, (for feare I hope rather then affection) into my place. I remember how *David* when forced to fly from his wife, yet still calls her, *My wife Mi-* 2 Sam.3.14. *chall: even when at that time, she was in the possession of Phaltiel the soane of Laish, who had rather bedded then wedded her.*

This Sermon I first made for your sake, as providing it, not as a feast to entertaine strangers, but a meale to feed my family. And now having againe enlarged and confirmed it, I present it to you, as having therein a proper interest, being confident, that nothing but good and profitable truth is therein contain'd.

C

Some

Some perchance will obiect, that if my Sermon were
so true, why then did I presently leave the parish when
I had preached it? My answer is legible in the Capital
letters of other ministers miserie, who remaine in the
City. I went away, *for the present distresse*, thereby reser-
ving my selfe to doe you longer and better service? if
Gods providence shall ever restore me unto you againe.
And if any tax mee as *Laban taxed Jacob*. *Wherfore didst thou flee away secretly, without taking solemne leave?* I say
with *Jacob to Laban, because I was afraid*. And that plaine
dealing Patriarch, who could not be accused for pur-
loining a shooe lachet of other mens goods, confesseth
himselfe guilty of that lawfull felony, that hee *stole away*
for his owne safety: seeing truth it selfe may sometimes
seeke corners, not as fearing her cause, but as suspecting
her judge.

1 Cor 7.16.

Gen.31.27.

Gen.31.31.

Luk.8. 18.
Act 17.11.

And now all that I have to say to you, is this, *Take heed*
how you heare: imitate the wise and noble *Bereans*, what-
soever the Doctor, or doctrine bee which teacheth, or is
taught unto you. *Search the Scripture dayly whether these*
things be so. Hansell this my counsell, on this my booke:
and here beginning, hence proceed to examine all Ser-
mons, by the same rule of Gods word.

Only this I adde also, Pray daily to God, to send us a
good and happy Peace; before we be all brought to ut-
ter confusio[n]. You know, how I in all my Sermons unto
you, by leave of my Text, would have a passage in the
praise of Peace. Still I am of the same opinion. The lon-
ger I see this warre, the leſſe I like it, and the more I loath
it. Not so much because it threatens temporall ruine to
our Kingdome, as because it will bring a generall spiri-
tuall

tuall hardnesse of hearts, And if this warre long continues, we may be affected for the departure of charity, as the *Ephestians* were at the going away of Saint *Paul*, *Sor-* A&10.3L *rowing most of all, that we shall see the face thereof no more.* Strive therefore in your prayers that, that happy condition which our sinnes made us unworthy to hold, our re-pentance may, through Gods acceptance thereof, make us worthy to regaine.

Yours Loving Minister

THOMAS FULLER.

C 2

TO



To the unpartiall Reader.

BE not affraid to peruse my Positions, though they
be accused to bee dangerous. The Saints did not
feare infection from the company of *Saint Paul*,
though he was indicted to be a *Pestilent Fellow*.

Act 24.5.

To acquaint you with my intentions in this Book (that
so you may proportion your expectation accordingly) Herein I have to my Power vindicated the truth: consulting
with my conscience, not outward safety; Insomuch
that I care not whom I displeased, to please *the Bird in
my Breast*. Yea when the actions of other men, have by
the Examiner beene laid to my charge, I have tooke the
boldnesse to leave them to their Authors to defend. For
though Honestie commands me to pay my owne debts,
yet discretion adviseth me from *Solomons* mouth, to a-
void *Sureti-ship*, and not to Breake my selfe with being
bound for the Errors of others.

Pro. 11.15.

I cannot but expect to procure the Ill-will of many,
because I have gone in a middle and moderate way, be-
twixt all extremities. I remember a story too truely ap-
plicable to me. Once a Jayler demanded of a Prisoner,
newly committed unto him : whether or no he were a
Roman Catholick. No, answered he : what then said
he *are you an Anabaptist?* Neither replied the Prisoner,
What, (said the other) are you a Brownist. Nor so said the
man

man, *I am a Protestant.* Then said the Jayler, get you into the dungeon: I will afford no favor to you, who shall get no profit by you: Had you beene of any of the other religions, some hope I had to gaine by the visits of such as are of your owne profession. I am likely to finde no better usage, in this age, who professeth my selfe to be a plaine Protestant, without wealt or garde, or any Addition: equally opposite to all *Hereticks* and *Sectaries*.

Let me mate this with another observation. By the *Law of the twelve Tables*, if a man were indebted but to one creditor, he had no Power over his body: but if he owed mony to many, and was not solvable, all his creditors together might share his body betwixt them, and by joyn't consent pluck him in peeces. Me thinks, a good Morall lurkes in this cruell Law: namely, that men who oppose one adversary alone, may come off and shift pretty well, whilst he who provokes many enemies, must expect to bee torne asunder: and thus the poore *Levite*, will bee rent into as many pieces, as the *Levites* *Judg. 15:19.* wife was.

Bodin de Re-
pub. lib. 1. p 50.

Yet I take not my selfe to bee of so desolate and forlorne a Religion, as to have no fellow professors with me. If I thought so, I should not only suspect, but condemne my judgement: having ever as much loved singlenesse of heart, as I have hated singularity of opinion. I conceive not my selfe like *Elijah to be left alone*: having, *1 King. 19:14.* as I am confident, in England, more then seventy thousand, just of the same Religion with me. And amongst these, there is one in price and value, eminently *worth tenne thousand*, even our gratious Soveraigne, whom God in safety and honour long preserve amongst us.

And here I must wash away an aspersion, generally,

but falsely cast on men of my profession and temper : for all moderate men, are commonly condemned for Lukewarme

As it is true, *Sæpe latet vitium proximitate boni.*

It is as true, *Sæpe latet virtus proximitate mali.*

And as Lukewarmnesse hath often fared the better (the more mens ignorance) for pretending neighbourhood to moderation : so Moderation (the more her wrong) hath many times suffered for having some supposed vicinity with lukewarmnesse. However they are at a grand distance, Moderation being an wholesome Cordiall to the soule : whilst lukewarmnesse (a temper which seekes to reconcile hot and cold) is so distastefull, that *bealibit felse* seemes sick of it, and vomits it out. And we may observe these differences betwixt them.

Rev. 3 16. First the Lukewarme man (though it be hard to tell what he is; who knowes not what he is himselfe) is fix't to no one opinion, and hath no certain creed to beleeve; Whereas the Moderate man, sticks to his principles, taking Truth wheresoever he findes it, in the opinions of friend, or foe; gathering an herb, though in a ditch : and throwing away a weed, though in a Garden.

Secondly, the Lukewarme man, is both the archer and marke himselfe ; aiming only at his owne outward security. The Moderate man, levels at the glory of God, the quiet of the Church, the choosing of the Truth, and contenting of his conscience.

Lastly, the Lukewarme man, as hee will live in any Religion, so he will dye for none. The Moderate man, what he hath warily chosen, will valiantly maintaine, at least wise intends, and desires to defend it, to the death.

The

The Kingdome of Heaven (saith our Saviour) suffereth violence. And in this sense, I may say, the most moderate men are the most violent, and will not abate an hoofe, or haires breadth, in their Opinions, whatsoever it cost them. And time will come, when Moderate men, shall be honoured as *Gods Doves*, though now they be hooted at, as *Owles in the Desart*.

But my Leiter swels too great, I must break off. Only requesting the reader by all obligations of charity. First, to read over my *Sermon*, before he entreth on the *Examination*. To conclude, when I was last in *London*, it was generally reported that I was dead: nor was I displeased to heare it. May I learne from hence with the Apostle, *To Die daily*. And because to God alone tis known, how soon my death may come, I desire to set forth this book as my *Will and Testament*, which if it can be of no use to the reader, it may be some ease and comfort to the writer, that the world may know, in this multitude of Religions, what is the Religion of

Thy Servant in Christ Iesus .

Thomas Fuller.